

**KALI YUGA
PRESS**

ISSUE #0





*"They cannot understand as yet
that we are not fighting a
political party but a sect of
murderers of all contemporary
spiritual culture." Baron Roman
von Ungern-Sternberg*

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Editor's Note

This is the 'first' issue of Kali Yuga Press (Issue #0). While still in its' infancy, Kali Yuga Press (KYP) will ideally be a quarter-annual publication dedicated to:

- 1) Radical Traditionalism
- 2) Anarchist, Third Position, and libertarian political ideologies
- 3) Hyperborean Mysteries and Ancient Civilizations
- 4) Anti-Zionism as well as Anti-Globalism
- 5) The Death of Civilization and the Rebirth of the Environment
- 6) 'Fringe' topics such as Cryptozoology, UFOs, the Paranormal, etc.

I hope you enjoy reading this publication as much as I enjoyed putting it together.

Joshua Munro, February 2019

Writings Against Time

Notes on the End of a World

By Rene Guenon



According to the Hindu tradition of cosmology, we are now nearing the end of the Kali Yuga (the Age of Iron) which is the final and most negative of four evolutionary Yugic cycles.

Each Yuga is like the season of a super-cosmic year, even greater

than the cosmic year of the precession of the equinoxes. When the Earth came into its current phase of manifestation and the first Yuga began («Satya» Yuga, meaning «Purity») humanity was barely removed from its original state of God-like innocence. This was the original Golden Age. As time progressed the planet underwent the influence of a negative descending spiral, and the quality of life in each successive Yuga became further and further removed from the knowledge of truth and natural Law (in other words, «Reality»). In the second, Treta Yuga (Silver Age) spiritual awareness decreased by one fourth and by the time of Dvapara Yuga (Copper Age) negativity had a 50% holding. In the Kali Yuga the vibration has become pretty murky and humanity is labouring against heavy odds. Righteousness (right-use-ness) has diminished to scant one fourth of its original strength. Throughout our current history we have created and been assailed by all the evils of Pandora's box. No wonder the human race is having such a difficult time. But the turning point has now arrived, and the dawn once more sheds its light on a confused and ignorant planet.

The Vishnu Purana, one of the oldest sacred texts of India says about the Kali Yuga, «The leaders who rule over the Earth will be violent and seize the goods of their subjects... Those with possessions will abandon agriculture and commerce and will live as servants, that is, following various possessions. The leaders, with the excuses of fiscal need, will rob and despoil their subjects and take away private property. Moral values and the rule of the law will lessen from day to day until the world will be completely perverted and agnosticism will gain the day among men».

There are many other references to this division of time. For instance, in the Bible, Nebuchadnezzar's dream (Daniel 2:31-45)

was of a bright and terrible image with a head of finest gold, chest of silver, hips of brass and legs of iron. The feet and toes were of iron mixed with clay. This image was destroyed by stone, unmade by human hands, which crushed the feet to dust and the pieces blew away in the wind. Although Daniel the prophet interpreted the various metals as the world empires which succeeded Babylon, the dream also has a more cosmic meaning. It represents the great yugas. The iron legs are the Iron Age or Kali Yuga which deteriorates at the end of its cycle into the present unstable civilisation symbolised by the feet of iron and clay. The prophet interpreted the stone as the true kingdom of God which would replace the other civilisations as the real and lasting Kingdom.

The End of a World

This end only appears to be the «end of the world», without any reservation or specification of any kind, to those who see nothing beyond the limits of this particular cycle; a very excusable error of perspective it is true, but one that has nonetheless some regrettable consequences in the excessive and unjustified terrors to which it gives rise in people who are not sufficiently detached from terrestrial existence; and naturally they are the very people who form this erroneous conception most easily, just because of the narrowness of their point of view. ...the end now under consideration is undeniably of considerably greater importance than many other, for it is the end of a whole Manvantara, and so of the temporal existence of what may rightly be called a humanity, but this, it must be said once more, in no way implies that it is the end of the terrestrial world itself, because, through the «reinstatement» that takes place at the final instant, this end will itself immediately become the beginning of another Manvantara...if one does not stop short of the most

profound order of reality, it can be said in all truth the «end of a world» never is and never can be anything but the end of an illusion.

*Excerpted from Rene Guenon's **The Reign of Quantity and The Signs of the Times.***

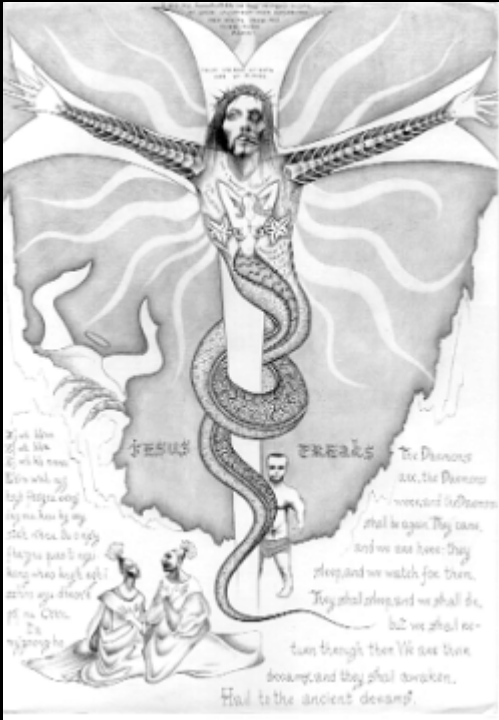


Photo of Rene Guenon in Cairo

We Are Going to Cure You With Poison

by Alexander Dugin

(An Essay on the Serpent)



1. The Evolution of Capitalist Animals

Traditionally, there is a bad attitude towards the serpent. It is a term of abuse. In memory of the temptation of Eve in Paradise the reptiles are deprived of legs and creep on their bellies upon damp, crude ground. The serpent has incorporated Satan. The dark spirit gallops through the graveyard on his legless, scaly horse during the night, frightening the vampires and doe-rabbits sleeping in the bushes. Being poisonous, cool and flexible the serpent attracts a

little sympathy. Marx named the mole as a symbol of capitalism. Like a blind mole Capitalism digs gloomy holes in the hearts of the blotto people, rushing around in the vampiric labyrinths with increasing value for the benefit of the meanest minority and for the uncountable sufferings of the silliest majority. Gilles Deleuze has correctly noted that modern Capitalism is changing its symbol. The classical mole has exhausted its opportunities. His dirty holes have pitted the unfortunate ground so that reality has become a universal sieve, from which the inhabitants of that side of the great wall make faces. The Era of the Mole has ended. Capitalism, as Gilles Deleuze asserts, is entering a new phase; the phase of the serpent. In the modern globalist world the distinction between dominating and

dominated, between men and women, full and hungry, doctors and patients, teachers and scholars is erasing itself. An open society is constructed in accordance with the serpent principle. Everything merges into everything else, the continuous social surfing penetrates the strata of global society. Capitalism no longer bribes Labour, but creates Labour in the form of entertainment. The cloning of people only became possible because Capitalism managed to clone Labour. Now it is clear why in a private office of the largest banking oligarchy a fat, unblinking terrarium can be located. Behind closed doors the animal and its owner look at each other with cold eyes and motionless, heavy eyelids. The Master of the Society of the Spectacle, a hypnotist for the hoaxed, paralysed Eurasian crowds that are the last to lie down by the luminescent escalator and fall into the globalist hell of the End of History. The Oligarch probably knows about Deleuse. And the python knows, too. And Marx the prophet - dispersed around the four corners of the world - knows too.

2. Serpents against Serpents

Tradition is an antithesis to Cartesianism. Formal logic - that was where the Morning Star began the subversion of our majestic, sacral world.

Such logic prompts one to look for an alternative to the serpent. If the serpent is bad, then the non-serpent is good. But this is a trap: categorical thinking is anti-ontological, it operates with rational abstractions. No non-serpent is able to defeat the serpent. We can put this another way: Only a serpent can stand against another serpent. Just recall: "Be wise as the serpents" (Matthew, 10:16).

The copper serpent, whose image was erected in the desert by Moses, is considered to be a prototype of the Redeemer. The serpent on a cross decorates the Orthodox temples. The serpent stands

against the serpent - coiling flexible, bloodless body against his dark double.

The serpent is a symbol of both the male and the female principle. An ancient legend says that Alexander the Great was born from a serpent. And in the Chinese tradition a serpent-like Yellow Dragon is considered to be a symbol of the heavenly Logos. A spiral incarnation of an anagogic idea, an idea that raises the spirit, like a puff of smoke ascending to the heavens, becoming thin and then dissolving in a sky-blue of absolute knowledge and becoming a banner of the Ophite Gnostics, esteeming the Superior Deity in the form of a serpent. The early Christians were aware of an amazing symbol, the Anfisbena, a two-headed serpent consisting of two halves, one black and one white, the two participants of the last struggle with a common body. Both Christ and antichrist have just one argument: The man - creepy degenerate of that final times, rolling in the bog of transparent illusions, soaking life only from the greedy and decaying soul of their victims.

3. Our Terrarium

Do you remember how long Nietzsche's Zarathustra was dragging the corpse of a smashed rope dancer behind him? And why? Because the disgust towards man and his easy acceptance of spiritual decay is not yet a argument to reject a difficult dispute with the spirit that denies life.

And if this is so, there is a new task on the day's agenda: The construction of our terrarium. The raising of a new, rather dangerous breed on the opposite side to the failed and unsuitable cliches of Cartesianism. We henceforth shall cure you only with poison. He who has died, has never lived.

The Anarcho-Futurist Manifesto (1919)

*‘Shtumovoi, opustashaiushchii manifest anarkhofuturistov’, K
Svetu (Kharkov), 14 March 1919, P.I.*

Ah-ah-ah, ha-ha, ho-ho!

Fly into the streets! All who are still fresh and young and not dehumanized – to the streets! The pot-bellied mortar of laughter stands in a square drunk with joy. Laughter and Love, copulating with Melancholy and Hate, pressed together in the mighty, convulsive passion of bestial lust. Long live the psychology of contrasts! Intoxicated, burning spirits have raised the flaming banner of intellectual revolution. Death to the creatures of routine, the philistines, the sufferers from gout! Smash with a deafening noise the cup of vengeful storms! Tear down the churches and their allies the museums! Blast to smithereens the fragile idols of Civilization! Hey, you decadent architects of sarcophagi of thought, you watchmen of the universal cemetery of books – stand aside! We have come to remove you!

The old must be buried, the dusty archives burned by the Vulcan’s torch of creative genius. Past the flaky ashes of world-wide devastation, past the charred canvases of bulky paintings, past the burned fat, pot-bellied volumes of classics we march, we Anarcho-Futurists! Above the vast expanse of devastation covering our land the banner of anarchy will be proudly unfurled. Writing has no value! There is no market for literature! There are no prisons, no limits for subjective creativity! Everything is permitted! Everything

is unrestricted!

The Children of Nature receive in joyous ecstasy the chivalrous golden kiss of the Sun and the lascivious, naked, fat belly of the Earth. The Children of Nature springing from the black soil kindle the passions of naked, lustful, bodies. They press them all in one spawning, pregnant cup! The skin is inflamed by hot, insatiable, gnawing caresses. Teeth sink with hatred into warm succulent lovers' flesh! Wide, staring eyes follow the pregnant, burning dance of lust! Everything is strange, uninhibited, elemental. Convulsions – flesh – life – death – everything! Everything!

Such is the poetry of our love! Powerful, immortal, and terrible are we in our love! The north wind rages in the heads of the Children of Nature. Something frightful has appeared – some vampire of melancholy! Perdition – the world is dying! Catch it! No, wait! Frenzied, penetrating cries pierce the air. Wait! Melancholy! Black yawning ulcers of agony cover the pale, terror-stricken face of heaven. The earth trembles with fear beneath the mighty wrathful blows of its Children! Oh, you cursed, loathsome things! They tear at the fat, tender flesh and bury the withered, starving melancholy in the flowing blood and fresh wounds of its body. The world is dying! Ah! Ah! Ah! cry millions of tocsins. Ah! Ah! Ah! roar the giant cannon of alarm. Destruction! Chaos! Melancholy! The world is dying!

Such is the poetry of our melancholy! We are uninhibited! Not for us the wailing sentimentality of the humanists. Rather we shall create the triumphant intellectual brotherhood of peoples, forged with the iron logic of contradictions, of Hate and Love. With bared teeth we shall protect our free union, from Africa to the two poles, against any

sentimental level of friendship. Everything is ours! Outside us is only death! Raising the black flag of rebellion, we summon all living men who have not been dehumanized, who have not been benumbed by the poisonous breath of Civilization! All to the streets! Forward! Destroy! Kill! Only death admits no return! Extinguish the old! Thunder, lightning, the elements – all are ours! Forward!

Long live the international intellectual revolution!

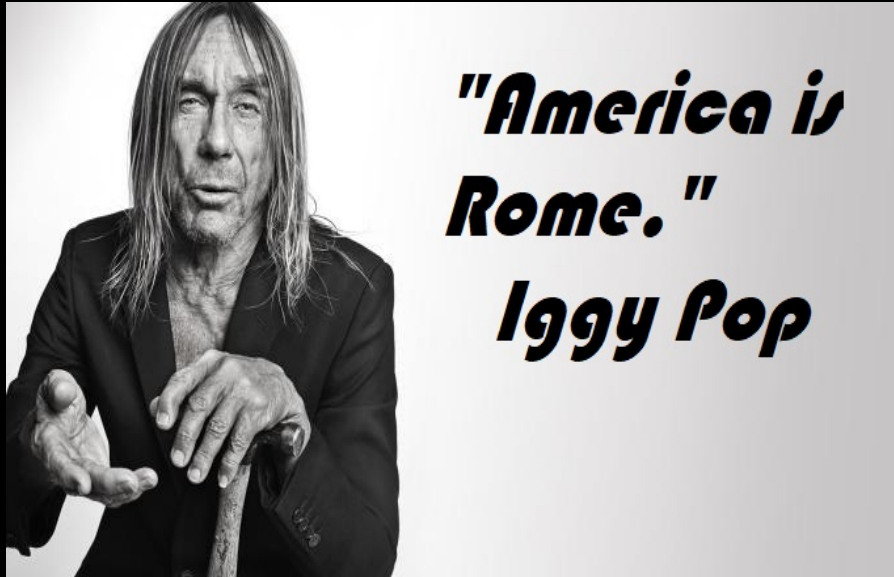
An open road for the Anarcho-Futurists, Anarcho-Hyperboreans, and Neo-Nihilists!

Death to World Civilization!

Group of Anarcho-Futurists (1919)

America is Rome

by Iggy Pop



New York City

In 1982, horrified by the meanness, tedium and depravity of my existence as I toured the American South playing rock and roll music and going crazy in public, I purchased an abridged copy of *The Decline and Fall of the Roman Empire* (Dero Saunders, Penguin). The grandeur of the subject appealed to me, as did the cameo illustration of Edward Gibbon, the author, on the front cover. He looked like a heavy dude. Being in a political business, I had long made a habit of reading biographies of wilful characters – Hitler, Churchill, MacArthur, Brando – with large profiles, and I also enjoyed books on war and political intrigue, as I could relate the action to my own situation in the music business, which is not about music at all, but is a kind of religion-rental.

I would read with pleasure around 4 am, with my drugs and whisky

in cheap motels, savouring the clash of beliefs, personalities and values, played out on antiquity's stage by crowds of the vulgar, led by huge archetypal characters. And that was the end of that. Or so I thought.

Eleven years later I stood in a dilapidated but elegant room in a rotting mansion in New Orleans, and listened as a piece of music strange to my ears pulled me back to ancient Rome and called forth those ghosts to merge in hilarious, bilious pretense with the Schwartzkopfs, Schwarzeneggers and Sheratons of modern American money and muscle-myth. Out of me poured information I had no idea I ever knew, let alone retained, in an extemporaneous soliloquy I called 'Caesar'. When I listened back, it made me laugh my ass off because it was so true. America is Rome. Of course, why shouldn't it be? All of Western life and institutions today are traceable to the Romans and their world. We are all Roman children for better or worse.

The best part of this experience came after the fact – my wife gave me a beautiful edition in three volumes of the magnificent original unabridged *Decline and Fall*, and since then the pleasure and profit have been all mine as I enjoy the wonderful language, organization and scope of this masterwork. Here are just some of the ways I benefit:

1. I feel a great comfort and relief knowing that there were others who lived and died and thought and fought so long ago; I feel less tyrannized by the present day.
2. I learn much about the way our society really works, because the system-origins – military, religious, political, colonial, agricultural, financial – are all there to be scrutinized in their infancy. I have gained perspective.

3. The language in which the book is written is rich and complete, as the language of today is not.
4. I find out how little I know.
5. I am inspired by the will and erudition which enabled Gibbon to complete a work of twenty-odd years. The guy **stuck with things**.

I urge anyone who wants life on earth to really come alive for them to enjoy the beautiful ancestral ancient world.



Why Anarchism?

By Richard Hunt



In an interview with Troy Southgate during the mid-1990s I tried to show how government caused the poverty of the periphery by removing the crops by force and then by taxation, creating the wealth at the core; how its taxation on trade, to increase its power, caused a high cost of living, therefore high wages, high labour costs and labour-saving technology to reduce those labour costs. It is this industrialisation which is causing terrible damage to the high population of the developed world.

The killer argument against industrialisation is that it means harder work. American workers work the longest hours (except for Japan, which I don't know about). What I didn't talk about was the damage done by government to the small, rooted community, the tribe. The community had three functions: defence, the sanction for good behaviour and welfare.

The first form of government is a local bully and his mates, a 'hero' and his companions, who force the local population to hand over the results of their hunting and gathering. To forestal any objection, most of them are disarmed. This is the first nail in the coffin of the community - it has lost its function of defence. The ruler, with the fiat of religion, then makes its laws to protect his position, including laws governing his subjects' behaviour. These are administered by 'justice'. This is the second nail in the coffin of the small community. It is no longer the sanction for good behaviour. Amongst groups, without leaders and an imposed system of 'justice', unacceptable behaviour is discouraged by shame, ridicule and, ultimately, exile. Crime is not so much punished as made amends for. If someone kills someone, his whole extended family has to give 50 cattle to the extended family of the victim. This is a strong sanction against killing people on potential murderers by their own family. In today's judicial system a crime is punished but no attempt is made to make amends. A fine is imposed, but it goes to the State, not to the victim.

The final nail in the coffin of the small community came relatively recently. Mobility of labour and thus the provision of welfare by the State. The State now gets half its income and therefore power from indirect taxes, taxes on trade. The more goods are traded, the more taxes the government receives, the more powerful it is. This is justified by the nonsense theory of conventional economics that trade creates wealth which trickles down to the poorest. So the poor are forced to hand over their crops which are consumed by the core. All that's left to trickle back to the periphery is soot, sewage, scrap and second-hand clothes. To increase traded crops even more, the poor are driven off their land by Acts of Enclosure and into the cities. This is called Mobility of Labour. Cut off from their communities, they can no longer rely on help in times of trouble. To

avoid revolution, governments have to provide State welfare instead. Thus a community now has little use. The State has hijacked all its functions: defence, justice and welfare.

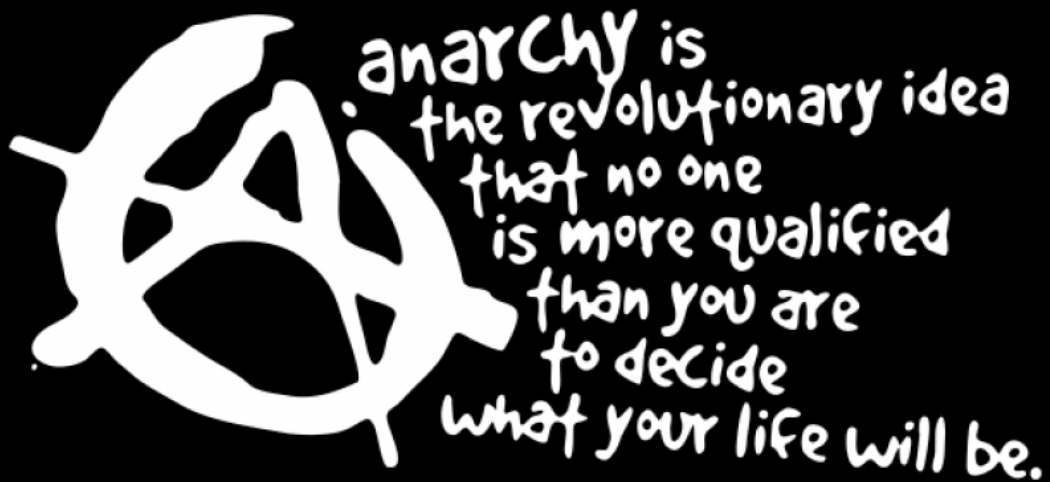
But the State's take-over of the sanction for good behaviour doesn't work. On the one hand we are no longer constrained by the opinions of our grandparents. We are no longer ashamed because they don't know; they are so far away. And the State doesn't admit that the community provides any useful sanction for good behaviour; indeed, it forbids it. But on the other hand its police don't care if we beat our wives or husbands; they don't care whether schoolboy bullies are 'faxing' their peers, or staff mistreating orphans or old people. They're not bothered if the poor are mugging each other. Their function is to protect the property of the rich and their middle classes. While we are no longer constrained by the opinions of our relatives who are far away, nor are we constrained by the police. So we get a soaring crime rate and the breakdown of social life.

As individuals we no longer need the community. The State provides defence, some justice and welfare. So we don't need to put up with the constraints of the community, the interference of our neighbours and relatives. We are free! We can make as many babies as we like. We can tear down the restrictions of conventional behaviour. We can be ourselves! We can deride the old and their old-fashioned standards, and the traditions that held the community together. It makes a certain sense. We no longer need the community. The State does the community's job. The fact that social life hasn't completely broken down is because most of us still behave because of what our parents, friends and relatives would think. But more and more people try to forget this constraint, behave unacceptably and make social life impossible.

So government, by destroying the small community by hijacking its functions, is the cause of increasing social breakdown. It is also destroying the traditional knowledge gained over the millennia and handed down from generation to generation to generation in the community. Nowadays they even have to teach parenting skills to young mothers because their mothers, aunts and grandmothers aren't close by to help and hand down hard-won traditional knowledge and skills. Dysfunctional families are not a modern phenomenon. But previously, if it was seen that a family was not coping with its children, aunts, sisters and parents would have stepped in and suggested that a child stay with them for a while. A child was not, then, a product of a nuclear family, but a tribe, all contributing. There's an American saying: 'You need a village to bring up a child.' Today the villages and tribes and extended families have been destroyed by government actions. A child of a dysfunctional family has no escape. So he is abused and grows up an abuser. Blood relationship is obviously the basis of the extended family and community. But it is not essential. Every community is able to incorporate a number of unrelated individuals.

So government is the cause of poverty and social breakdown. How do we get rid of government? By cutting its lifeblood, taxation. Without taxation government can't even hire a hall to meet in, let alone employ police to enforce its laws. At the same time we have to cut the size of the political unit, until progressively, we reach the autonomous, self-sufficient, armed village. Clearly there is not room for many of those, so at the same time we have to cut the population by at least three-quarters. And that still doesn't leave any room for the animals. Should animals have any space? Some think that Anarchism is impractical, that we have to have rulers. But for hundreds of thousands of years humans have lived and thrived without them. All over the world anthropologists have found that

nearly all hunter-gatherer societies don't have rulers. Anarchism is very practical. It stops poverty. It stops social breakdown and is painlessly achieved by cutting taxes, the population and the size of the political unit.



Voices from the Underground

“If I told you I thought the world was controlled by a handful of capitalists and corporate bosses, you would say I was a left-winger. But if I told you who I thought the capitalists and corporate bosses were, you'd say I was far right.” -
Unknown Russian Anarchist, early 2000s

“There is no longer any Left or Right. There is the System and the enemies of the System.” -
Eduard Limonov, Russian National-Bolshevik

“Man's freedom is lacking if somebody else controls what he needs, for need may result in man's enslavement of man.” -
Muammar Gaddafi
(The Green Book)

“We have in fact entered upon the final phase...The darkest period of this Dark Age, the state of dissolution from which there is no emerging except through a cataclysm, since it is no longer a mere revival which is required, but a complete renovation.” -
Rene Guenon, French Traditionalist

“When they speak democracy, they don't mean government by the people...They mean financial democracy, in which money counts and nothing but money.” -
Oswald Mosley, British Union of Fascists

“Under chattel slavery and feudalism, exploitation was concrete and personalized in the producer's relationship with his master. The slave and peasant knew exactly who was screwing them. The modern worker, on the other hand, feels a pounding sensation, but has only a vague idea where it is coming from.” -
Kevin Carson, American Mutualist

“Be radical, have principles, be absolute, be that which the bourgeoisie calls an extremist: give yourself without counting or calculating, don't accept what they call 'the reality of life' and act in such a way that you won't be accepted by that kind of 'life,' never abandon the principle of struggle.” -
Julius Evola, Italian Traditionalist

“Anarchism [...] may be described as the doctrine that all the affairs of men should be managed by individuals or voluntary associations, and that the State should be abolished.”
- Benjamin Tucker,
American Anarchist

“To be governed is to be watched, inspected, spied upon, directed, law-ridden, regulated, penned up, indoctrinated, preached at, checked, appraised, seized, censured, commanded, by beings who have neither title, nor knowledge, nor virtue. To be governed is to have every operation, every transaction, every movement noted, registered, counted, rated, stamped, measured, numbered, assessed, licensed, refused, authorized, indorsed, admonished, prevented, reformed, redressed, corrected.”
- Pierre-Joseph Proudhon, major theorist of Mutualism

“The Industrial Revolution and its consequences have been a disaster for the human race. They have greatly increased the life-expectancy of those of us who live in "advanced" countries, but they have destabilized society, have made life unfulfilling, have subjected human beings to indignities, have led to widespread psychological suffering (in the Third World to physical suffering as well) and have inflicted severe damage on the natural world. The continued development of technology will worsen the situation. It will certainly subject human being to greater indignities and inflict greater damage on the natural world, it will probably lead to greater social disruption and psychological suffering, and it may lead to increased physical suffering even in "advanced" countries.” - Ted Kaczynski (Industrial Society and Its' Future)

“Proletarian violence, carried on as a pure and simple manifestation of the sentiment of class struggle, appears thus as a very fine and heroic thing; it is at the service of the immemorial interests of civilization; it is not perhaps the most appropriate method of obtaining immediate material advantages, but it may save the world from barbarism.” - Georges Sorel, major theorist of Sorelianism

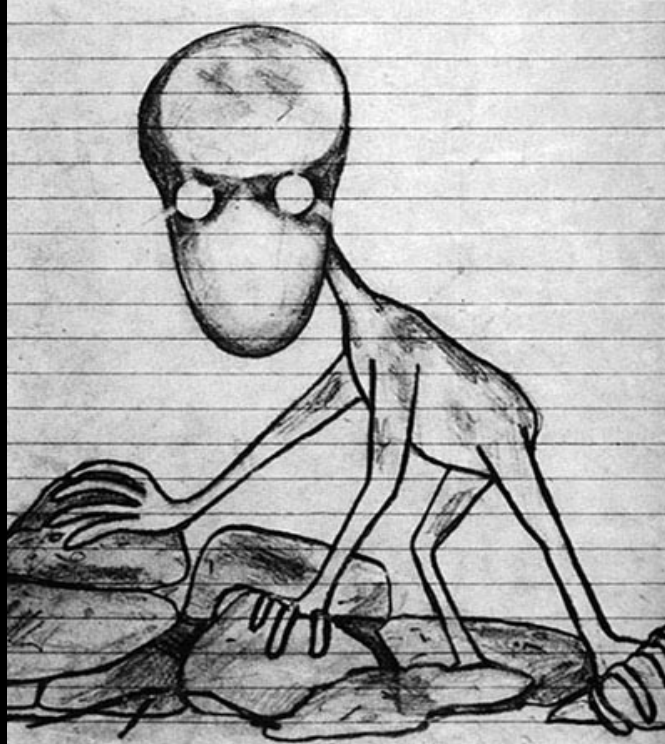
“If we once — and for so long — lived in balance with nature and each other; we should be able to do so again. The catastrophe that's overtaking us has deep roots, but our previous state of natural anarchy reaches much further into our shared history.” - John Zerzan, Anarcho-Primitivist

“This is our purpose: to make as meaningful as possible this life that has been bestowed upon us . . . to live in such a way that we may be proud of ourselves, to act in such a way that some part of us lives on.” - Oswald Spengler, German Historian and Philosopher

“Man evolved in cooperating groups united by common cultural and genetic ties, and it is only in such a setting that the individual can feel truly free and truly protected. Men cannot live happily alone and without values or any sense of identity; such a situation leads to nihilism, drug abuse, criminality, and worse. With the spread of purely egotistic goals at the expense of the altruistic regard for family and nation, the individual begins to talk of his rights rather than his duties, for he no longer feels any sense of destiny, of belonging to and being part of a greater and more enduring entity. He no longer rejoices in the secure belief that he shares in a heritage which it is part of his common duty to protect - he no longer feels that he has anything in common with those around him. In short, he feels lonely and oppressed. Because all values have become strictly personal, everything is now equal to everything; e.g. nothing equals nothing.” - Alain de Benoist, French Philosopher and theorist of the European New Right

“I came to realize that one single human being, comprehended in his depth, who gives generously from the treasures of his heart, bestows on us more riches than Caesar or Alexander could ever conquer. Here is our kingdom, the best of monarchies, the best republic. Here is our garden, our happiness.” - Ernst Junger (The Glass Bees)

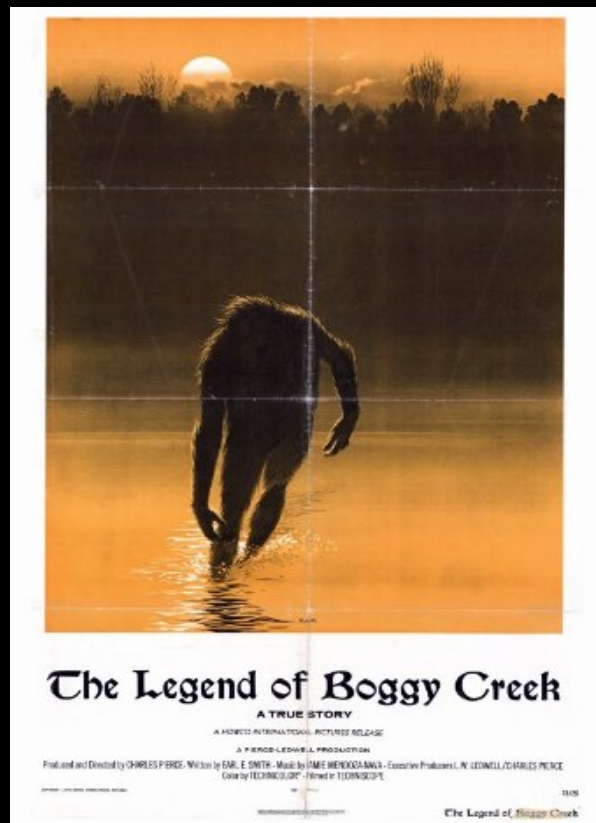
In Search of The Unknown



(Illustration of the Dover Demon by William Bartlett, 1977)

The Legend of Boggy Creek: 47 Years Later

by Joshua Munro



Let me start out by explaining that I was a weird child growing up. While other kids were always interested in subjects like sports or the entertainment industry, I'd always had a fascination with various 'fringe' topics: cryptozoology, the paranormal, UFOs, the occult, etc, and over the years I kept hearing about one film in particular, *The Legend of Boggy Creek*.

It wasn't until 2012 that I first got to see *The Legend of Boggy Creek*. It was a gritty, aged copy, uploaded to YouTube, sure enough. While a bit *dated*, the film did not disappoint. In fact, I was hooked. The film is a 1972 'docudrama' centered around sightings of the Fouke Monster, a Bigfoot-like creature centered around Fouke, Arkansas, but still reported in the greater Texarkana area. Directed by Charles B. Pierce (also known for directing the 1976 horror classic *The Town That Dreaded Sundown*), the film interviewed residents of Fouke who claimed to have seen the creature, as well as reenacting multiple encounters with it.

When it first came out, the film was a drive-in hit. Not only did it gross a large amount of money on a minimal (by today's standards)

budget, it also garnered a lot of interest in 'Bigfoot' (and Cryptozoology in general) and influenced the future directing styles of up-and-coming film directors; the film was cited as a strong influence on the film style of *The Blair Witch Project*. As far as I knew at the time, though, the film was supposedly in the Public Domain. This claim was repeated by not just the initial uploader of the film, but also by additional uploaders on both YouTube and the Internet Archive. Until 2018, another six years after first seeing the film, I found out this was not the case.

I must admit I don't remember where I first came across the news, but in November of 2018 I found out that *The Legend of Boggy Creek* was going to have a (limited) re-release, in June of 2019. The film was to be shown at the Perot Theatre, in Texarkana, Texas, apparently where the film first premiered 47 years ago. I was, however, confused, believing the film to still be in the Public Domain.

Turns out this was never the case to begin with. Not only was the film not in the Public Domain, it was getting a 4k restoration and re-release (as well as blu-ray release) by Pamela Pierce Barcelou, daughter of original director Charles B. Pierce. After decades of being in a legal 'grey area,' she had gained the copyright to the film and was giving it the re-release and remaster it deserved.

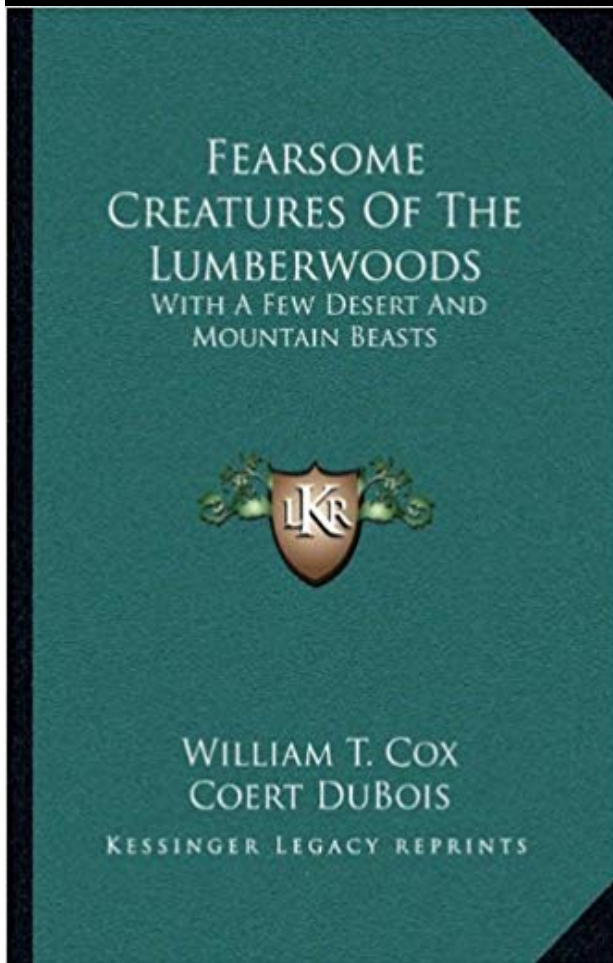
I was ecstatic, immediately buying tickets as soon as they became available; I will be attending the re-release of *The Legend of Boggy Creek* on Saturday, June 15th, 2019. I'm not sure if Charles B. Pierce knew this or not, but he made a great film, one that has entertained and fascinated people for decades. While it may not yet be a decade since I first saw it, I plan on watching it for many decades further.

I will end this by stating that I will also be attending the re-release of *The Legend of Boggy Creek* on Saturday, June 15th, 2019. If you have yet to see the film, I can't recommend it enough.



Fearsome Creatures of the Lumberwoods: A Brief Overview

by Joshua Munro



*Nearly a century before J.K. Rowling published *Fantastic Beasts and Where to Find Them*, a different kind of field guide fascinated the American public.*

Fearsome Creatures of the Lumberwoods, With a Few Desert and Mountain Beasts is a 'fantasy field guide' written by William Thomas Cox in 1910. Contained inside are illustrations and descriptions of various creatures from North American folklore; most of these I had never even heard of until reading this, which gave

reading it somewhat of a surreal and interesting experience.

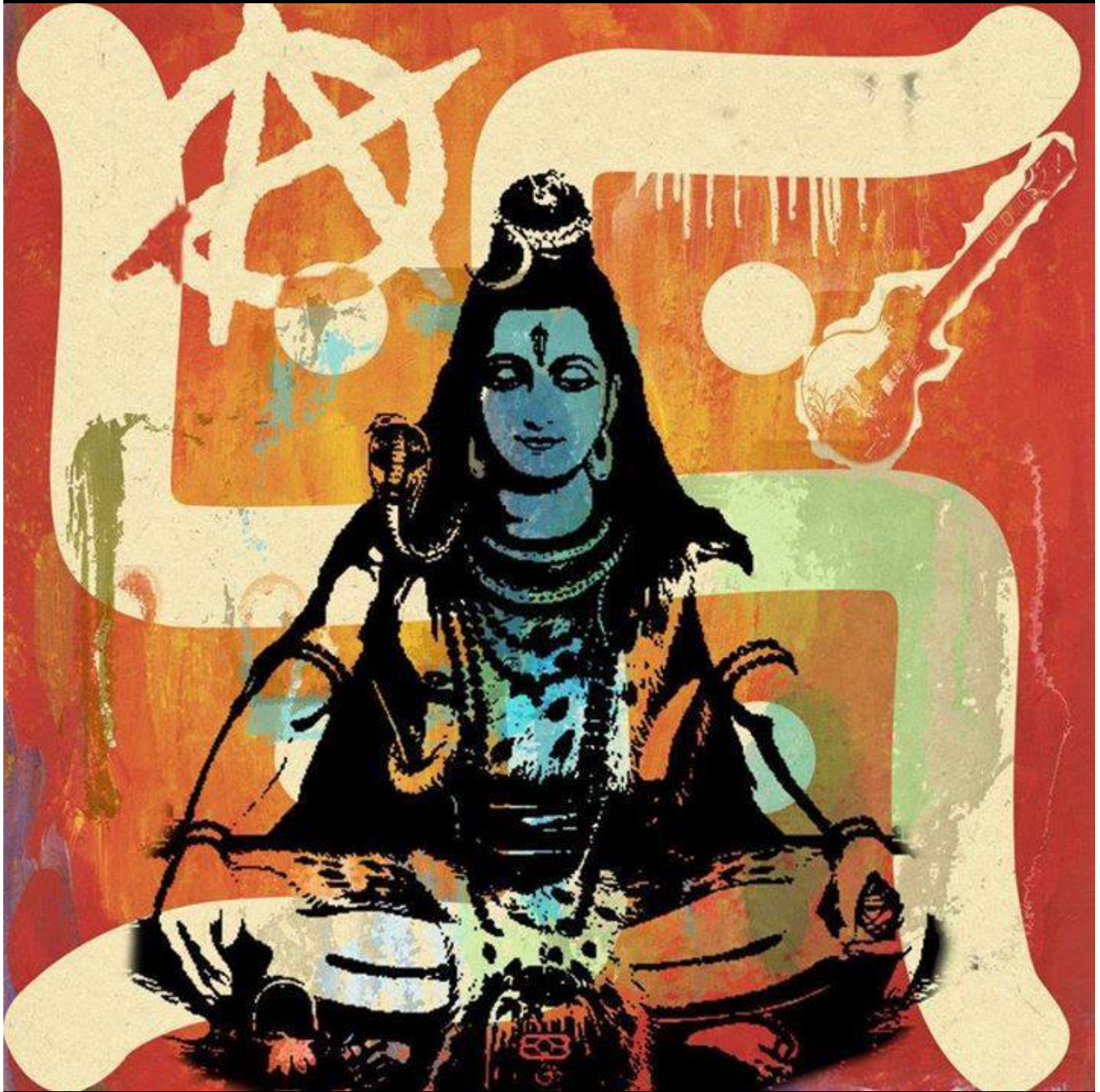
Examples include the herbivorous *Hugag*, a creature incapable of lying down. The *Leprocaun*, the North American cousin of the Irish Leprechauns. The *Snoligoster*, a large crocodile-like creature found in swamps across the Southern United States. And the *Agropelter*, a miniature ape found living inside coniferous trees across the United States.

The book is pretty short in length, numbering only at about 50 pages.

It's a short but rich read, and if you have yet to read it you should check it out. It's available pretty cheap on Amazon, if you're like me and enjoy owning physical copies of books; however it is also available for free online on different websites.



Illustration by Coert Du Bois



Om Namah Shivaya